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ABSTRACT

This packet provides information for classroom teachers who will be working with Vietnamese students. Among the subject matter discussed in the history and general information section are the Republic of Vietnam, family loyalty, professional man, politeness and restraint, village life, fruits and vegetables, meat dishes, festivals, and religion. Other sections include a summary of some cultural differences, a Vietnamese language guide, and Asian immigrant impressions. A section on bilingual education information discusses theory, definition, and the legal situation concerning bilingualism and English as a second language. Suggestions for interacting with non-English dominant students in all grade levels in either a regular classroom setting or a secondary school setting are provided. Relevant resources, such as materials that can be used for basic instruction in English (as a second language) classes, reading resources, and community resources are enclosed. (Author/AM)

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Teacher Resource Packet for Vietnamese Students

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Superintendent of Public Instruction

DR. FRANK B. BROUILLET · OLD CAPITOL BLDG., OLYMPIA, WASH. 98504

July - 1975

To Whom It May Concern:

In an effort to help school districts meet the needs of newly-arrived Vietnamese families in the state, the Superintendent of Public Instruction has given the highest priority to the statewide dissemination of relevant second language learning materials and information.

This packet represents one step in this agency's continued commitment to guarantee equal educational opportunities for all students.

An integral part of the relationships among the Superintendent of Public Instruction, the Intermediate School Districts, and the Local School Districts is the free flow of program information. In the case of the Vietnamese students, we will be using the news media and "Your Public Schools" extensively to make announcements and to disseminate necessary program information.

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INTRODUCTION

The following packet attempts to provide useful information for classroom teachers who will be working with Vietnamese students. Cultural differences, general information, English as a Second Language teaching strategies, and resources are enclosed.

It must be emphasized that the Vietnamese child is as most children would be in a strange situation, i.e., curious, sensitive, and anxious for acceptance. These students already have valid customs, manners, and language that relate to interacting with Vietnamese. Naturally differences exist between Americans and Vietnamese. Often times these differences become deficits. It is not unusual for students from different racial or language backgrounds to be forced to deny or reject home values as a method to gain success in school.

Traditionally, schools have encouraged this rejection by either directly or indirectly teaching the right way to do things for things that do not necessarily have a right way. For example, the best textbook breakfast may not be as nutritious or appropriate as some other alternative in the morning.

Hopefully, the Vietnamese students can learn American customs and values with minimal embarrassment and shame regarding their racial and cultural difference, without precipitating a total rejection of their own culture. Instead, the experience should become a sharing opportunity where they can learn about America and where Americans can learn about the positive nature of racial and cultural differences.

This objective should be a major concern of all teachers, especially those who work closely with students from a different racial or language background.

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HISTORY

A Dragon and a Goddess

Vietnam has one of the world's oldest living civilizations. It dates back to hundreds of years before the birth of Christ, with roots in Asian religions and philosophies.

Legend has it that from the union of a dragon and a goddess came the hundred venerable ancestors of all Vietnamese. Belief in their common origin united the people and gave them a symbol around which to rally in the face of foreign invasion. Until 1955, the Vietnam coat-of-arms displayed a dragon carrying the country on its back. The coat-of-arms now features the bamboo plant.

The Viets originally occupied southern and southeastern China and the east coast of the Indochinese peninsula almost as far south as Hué, the old capital of Vietnam. In 111 B.C., their kingdom of Nam Viet was conquered by the Chinese, who controlled the country almost continuously for the next thousand years.

At times the Viet rebelled—usually unsuccessfully. A revolt led by the Trung sisters in 43 A.D. drove out the Chinese for a time. But the Chinese were vanquished only temporarily. In a few years they came back and the Trung sisters committed suicide by throwing themselves into the river.

The Viets made another courageous stand for survival as a free nation when, in 1284, they repulsed the Mongolian hordes of Kublai Khan. In the next century they pushed southward to conquer the once-great kingdom of Champa which occupied as much of what is now South Vietnam. They also met the Khmers (Cambodians) on the field of battle and forced them to retreat to their present boundaries.

Champa never recovered from its defeat by the Viets in Vijaya in 1471, and it disappeared from history during the 1700's. However, about 25,000 Chams who have never been assimilated into Vietnamese life still cluster in their own villages near Phan Rang, about midway down the coast. They follow a way of life scarcely distinguishable from that of unadvanced tribespeople in the area, and speak only their native Cham language.

Vietnam's Golden Age

Under the Le dynasty founded in the 15th century, Vietnam enjoyed a period of brilliant progress. Arts, crafts, agriculture, and commerce flourished. The code of laws developed during this time remained in effect until almost modern times.

The Le dynasty went through periods of strength and weakness. Two powerful families, the Trinh and the Nguyen, finally reduced the Le regime to puppet status and divided the country between themselves. The Trinh controlled the northern region, and the Nguyen controlled the central and southern regions of Vietnam.

In 1802 the last scion of the original Nguyen family—Gia Long—managed to gain the throne and unite all Vietnam under a single government administration and set of laws. In this enlightened era, there were schools in most villages, and foreign trade was encouraged and carried on through settlements of Dutch, Portuguese, French, and Japanese merchants in several towns.

The French Take Over

The French assumed control over the province of Cochin China in 1863. Before another decade has passed, the other two regions, Tonkin and Annam, also went under French rule. From that time until World War II, the country was part of French Indochina. The other two parts were Cambodia and Laos.

After the fall of France in 1940, the Japanese occupied French Indochina. This occupation continued until 1945 when Japan granted Vietnam independence under a puppet emperor, Bao Dai.

Meanwhile, by the time of the Japanese occupation, a group of expatriate, anti-French Vietnamese had formed in South China. One of these was Ho Chi Minh, a dedicated Communist, who entered Hanoi secretly in 1944. A year later, after Japan's surrender to the Allies, Ho's forces became the "Vietnam Liberation Army" and the shadow government of Emperor Bao Dai set up by Japan soon fell before the Communist leader's well-organized onslaught. The emperor abdicated, handing over his powers to Ho Chi Minh. At the same time, a "Provisional Executive Committee for South Vietnam," with seven Communists among its nine members, took control of Saigon.

Communists Show Their Hand

Like many other colonial people, the Vietnamese wanted national independence above all. That is why many followed Ho Chi Minh and the Communist-directed Viet Minh, which pretended to be a non-Communist league for the country's independence.

When the French tried to regain a foothold in Vietnam in 1946, Viet Minh forces attacked them on a wide front, supported by many people who had only one purpose—national independence. So began the costly 8-year Indochina war that ended with the division of Vietnam at a Geneva conference table in July 1954. The southern part of the country struck out as a free nation—the Republic of Vietnam—under the leadership of Ngo dinh Diem, with Saigon as its capital. The northern part of the country became the Communist-ruled Democratic Republic of Vietnam, with Hanoi as its capital.

THE REPUBLIC OF VIETNAM

A referendum in October 1955 offered the people of South Vietnam a choice between Emperor Bao Dai as chief of a state patterned on the old regime, and Ngo dinh Diem as chief of state of a republic. The vote was overwhelmingly in favor of the latter, and the Republic was proclaimed with Ngo dinh Diem as President.

The Republic of Vietnam has been recognized diplomatically by most of the free nations of the world. While not a member of the United Nations, it is represented on several specialized agencies of that body and regularly sends observers to U. N. meetings and to meetings of the Colombo Plan nations. It also participated officially in the Bandung Conference in 1955. Though not a member of the Southeast Asia Treaty Organization, South Vietnam is regarded as within the treaty area and its security is a direct concern of SEATO.

A constitutional assembly was elected in March 1956, and on July 7 a national constitution was adopted, making a good start toward showing what a determined nation can accomplish under dedicated leadership.

The war-ravaged country faced staggering problems—a ruined economy, an influx of 900,000 refugees from Communist North Vietnam, the rivalries of political factions, and the anti-Government activities of the Viet Cong, a subversive network the North Vietnamese had left in the South after the country was divided.

But through their own efforts, and with economic aid from the United States and other free-world countries, the South Vietnamese people began to prosper. By 1960, South Vietnam had made significant progress in agriculture, industry, health, education, and other fields. Rice and rubber production exceeded prewar production, the transportation system was largely rebuilt, and new industries were started. The number of primary school teachers tripled and school enrollment soared. Three thousand medical aid stations and maternity clinics were established throughout the country.

Family Loyalty

The Vietnamese are justifiably proud of their culture and national identity, but their primary social outlook revolves around their family and village. These claim first allegiance. Members of a family, for instance, have an absolute obligation—to be violated only at the risk of serious dishonor—to care for their relatives and to prevent any of them from being in want. Even after a girl marries, her love and respect for her parents traditionally continue to overshadow her love and respect for her husband.

The traditional family unit includes living and dead members and members not yet born. On festival days and in family ceremonies the ancestors are revered, and at all times there is thought of the grandsons and great-grandsons yet to be born who will carry on the family name. A family without male heirs is assumed to have disappeared.

The importance of family is evident in the many terms used to denote family relationships. In addition to the usual ones like father, mother, brother, sister, the Vietnamese have terms to show relative age, the father's side of the family versus the mother's, and other niceties of relationship. In keeping with the lesser importance of younger people, there is only one term for a younger brother or sister. Either is *em*. But *anh* means elder brother and *chi*, elder sister.

Older people with their accumulation of a lifetime of experience are considered the wisest members of society and therefore are accorded the highest standing. If you are invited to a Vietnamese home for a meal, be sure to let the older people begin eating before you do. Be solicitous about helping them to things on the table. Older Vietnamese, by the way, will usually not shake hands but will greet you by joining their hands in front of them and inclining their heads very slightly. Responding with the same gesture will show them that you know and appreciate this respectful custom.

Woman's Place Is at Home

Since the purpose of marriage is to continue the family line, the parents believe that the selection of a proper wife for their son is their personal responsibility, a duty they owe both to their ancestors and to their son and his future children. Usually with the help of a "go-between," they search for a girl who is skillful at housework and who will be a good mother to many children. Beauty is not as desirable as good character. In fact, beauty is sometimes considered a disadvantage because the Vietnamese believe that fate seldom is kind to beautiful women.

The traditional position of women is totally subordinate to men and their social life is limited. At the same time, wives often exercise a great deal of influence in the family, particularly in connection with financial affairs and, of course, in selecting marriage partners for their sons and daughters.

People of upper-class families, as well as people living in villages removed from big city and Western influences, continue to follow time-honored traditions and customs. Among others, the customs have been considerably modified. Women are assuming a new and important position in the life of the nation, and young men and women are breaking away from tradition to choose their own marriage partners.

The Professional Man

The Vietnamese have always felt that a deep division exists between manual and "intellectual" labor. Traditionally Vietnamese who have achieved positions with the Government as a result of long and patient study, or who have become doctors, teachers, and so on, avoid using their hands for tasks they feel they have graduated beyond. It would be unusual, for example, to see such a person washing his car, helping his wife clear the table, or working in the garden.

Another thing, a Vietnamese might avoid looking a superior in the eye when talking to him. This does not mean the man cannot be trusted. It means he is being polite by not "staring" at a person of greater standing.

At your first meeting with a Vietnamese he might ask: "How much money do you make?" This is a natural question in the sequence of "Are you married?" and "How many children do you have?" It simply expresses polite interest. If you feel uncomfortable about replying, you can avoid a direct answer by stating that you are paid in American dollars and don't know what the equivalent would be in Vietnamese currency. Your indirect reply lets the other person know you do not want to answer and have told him so politely. The matter is thus dropped without embarrassing anybody.

If you want to ask a favor, you should remember that hinting and indirection are preferable to making an outright request. Also avoid launching too quickly into a new topic or disagreeing too vehemently. Exercise moderation in your conversation. At a first meeting, it is often best to stay on safe topics like families or the weather.

Politeness and Restraint

Even among the most sophisticated Vietnamese, manners have not become lax or social customs unrestrained. Manners are conditioned by age-old religious teachings and are deeply ingrained in the life of the people.

Public display of emotion is almost always considered in bad taste. Raising the voice, shouting, or gesturing wildly are most impolite. Tied in with the view that marriage is primarily for continuance of the family line is a feeling that display of affection should be confined to the privacy of the home—and even there, not practiced before guests.

The Vietnamese regard men and women who walk arm-in-arm as vulgar. But you may occasionally see two boys or men walking down the street hand-in-hand. This is an ordinary mark of friendship common to many Asian and other countries.

Town and Country

The architecture of homes in the cities and towns shows French and other Western influence, and decoration and furnishings also have a decidedly Western touch. But in the rural districts and mountain villages you will find thatched roofs, mud walls, pounded dirt floors, and little furniture. Some of the more pretentious rural houses have tile roofs, wooden walls, and floors of tile or flat brick squares set in mortar.

A feature of most homes is the family altar containing a tablet bearing the names of the family's ancestors going back at least to the great-grandfather. Veneration for the family's ancestors is perpetuated through the eldest son who is expected to succeed his father in caring for the altar. The altar may take up as much as one-sixth of the entire floor space of the house, excluding the kitchen. The kitchen is customarily built adjoining but separate from the living quarters.

Another interesting feature of a Vietnamese home is the plank bed. Often made of costly wood with inlaid mother-of-pearl, the bed may be as large as eight by five feet. Except for a mosquito net there is generally no bedding. The Vietnamese feel that in their hot climate it is more comfortable to sleep without bedding.

Village Life

The Vietnamese village, *lang* and *xa*, is an administrative unit rather like a county in the United States. It is made up of a number of scattered hamlets or *ap*, each set against a backdrop of bamboo thickets and groves of areca (betel nut) and coconut palms. Located at the village seat of government are a school, athletic or parade field, and a meeting hall. Some villages also have a dispensary and a maternity building containing a couple of beds and staffed by a trained midwife.

An "information" booth displays Government notices. Saigon newspapers may be kept here for public reference. The *dinh*, or village communal temple, houses a decree naming the village guardian spirit.

There is also a village market. On market day, which is once or twice a week, people file out of the hamlets to follow the narrow paths or rice paddy banks to the marketplace. They come to sell, to buy, or just to gossip. Some balance baskets of fresh fruits and vegetables on their heads.

A shopper can buy live chickens or duck eggs, conical hats to ward off the sun and plastic coats to keep away the rain, or Chinese herbs and Western aspirin, and even a brightly colored scarf in which to carry purchases.

A popular feature at the market is the man with a portable stove-and-bakery suspended from the ends of a bamboo pole balanced across his shoulders. From this ingenious double-duty device the merchant offers noodle soup on one side, papaya and red peppers on the other.

What's for Supper?

The average Vietnamese consumes less than two-thirds the calories the average American puts away every day. Starvation is extremely rare, but the basically vegetarian diet sometimes lacks proteins, vitamins, and minerals.

Most middle-class families have ample meals consisting of four types of foods: one salted, one fried or roasted, a vegetable soup, and rice. The soup (*canh*) is an important part of the meal and may contain bits of fish or meat along with the vegetables.

Rice is the staple food and its preparation is a grave responsibility for the women of the household. All girls are supposed to learn to cook as an essential part of their education. During the Moon Festival they prepare their best dishes so that the eligible bachelors may see how well they can cook—particularly *banh trung thu*—the special Moon Festival Cakes.

Fruits and Vegetables

The fruits and vegetables of Vietnam include many kinds familiar to you and others you may not know much about. Bananas, apples, pears, plums, oranges are among the familiar fruits; pomegranates and papayas, among the more exotic. Here you find the jujube—a sort of thorn tree with a fruit that flavors some of our candies—and the litchi, which is a fruit known in its dried form as "litchi nut." Among the vegetables are common ones like potatoes, turnips, carrots, onions, and beans; eggplant disguised under the name *aubergine*, and water bindweed, an herb that comes from the same family as our morning-glory flower.

Avoid eating raw vegetables or unpeeled fruit and drinking water that is not boiled or otherwise purified.

The Fish Is Good

When the meal extends beyond vegetable and rice dishes, fish is generally served. More than 300 edible fish come from the sea and the inland waterways of Vietnam. Sole, mackerel, anchovy, tuna, squid, sardine, crab, and lobster are only a few. The tiny shrimp and oysters from the China Sea are particularly luscious, as are soups prepared from turtles caught on the beaches and in coastal waters.

The Vietnamese excel at preparing fish. Sometimes the fish is sautéed with onions, mushrooms, and vermicelli; or it may be slowly cooked with tomatoes, salted bamboo shoots, carrots, and leeks. Carp are often fried with celery. Eels make a banquet dish when sautéed in a sauce made of sugar, vinegar, rice flour, and sour-and-sweet soybean sauce. Another specialty is eel wrapped in aromatic leaves and grilled over charcoal, or boiled with green bananas, vegetables, saffron, and onions.

A fermented sauce made of fish and salt—*nuoc mam*—is almost as much a staple of diet as rice. It is served almost everywhere and with almost every meal. Many Westerners develop quite a taste for it.

Meat Dishes

Although Buddhism condemns the killing of living things, animals and fowl are killed for food. Pork is more commonly found on the average family's menu than beef. It is roasted or sautéed with various vegetables and herbs. Lean pork baked in a crisp loaf with various seasonings, including cinnamon, is a tasty dish known as *ha-lua*.

A popular beef dish is made by cutting raw beef in thin slices and pouring boiling water over it, then promptly eating it with a dressing of soybean sauce and ginger. "Beef in seven dishes" is much appreciated by visitors as well as local people. One of these is a beef soup; in another, beef is cut into chunks or sliced, or else ground and formed in little balls or patties. Each has its own delicious sauce.

Hens are prepared to a gourmet's taste by stuffing with aromatic vegetables, seasoned with salt, pepper, garlic, and basted with coconut milk while roasting; or, after boning, by filling with meat, chestnuts, mushrooms, and onions and basting with honey while baking.

Tea at All Times

Tea is the principal Vietnamese beverage in the morning, afternoon, and evening—for any occasion or no occasion at all. At mealtime it is usually served after the meal rather than with it. Chinese tea is much appreciated, particularly when flavored with lotus or jasmine, but it is too expensive for most people. They use the local teas: dried (*che-kho*), roasted (*che-man*), or dried flower-buds, (*che-nu*). Tea, incidentally, is an acceptable gift under almost any circumstance.

When coffee is served, it is generally offered with milk as *café au lait* in the morning, or black as *café noir* for an after-dinner demitasse.

In towns and cities you can generally get cognac, whiskey, French wines, and champagne.

Alcoholic beverages produced locally are principally beer and *ruou nep*, made from fermented glutinous rice.

Festivals and Lunar Calendar

Outside of the larger cities and the relatively few Christian areas, the routine of work goes on day after day without a pause on the seventh. From dawn to dark the father tills the fields or casts his nets for fish; the women and all but the very young children help in the paddies or tend to household duties. Only when there is a national holiday or religious festival does the daily routine of "work, eat, sleep" come to a temporary halt.

The following poem expresses the ritual of Vietnamese life and festivals:

January, celebrate the New Year at home;
February, gambling; March, local festivals;
April, cook bean pudding;
Celebrate the feast of *Doan Ngo* at the return of May;
June, buy *longans* and sell wild cherries;
At the mid-July full moon, pardon the wandering spirits;
August, celebrate the lantern festival;
At the return of September, sell persimmons with the others;
October, buy paddy (unhulled rice) and sell kapok;
November and December, work is finished.

All of the festivals mentioned in the poem are based on the lunar calendar. This causes the dates to vary from year to year by our calendar, like our Easter.

The Vietnamese lunar calendar, like the Chinese, begins with the year 2637 B.C. It has 12 months of 29 or 30 days each, totaling 355 days. Every third year or so an extra month is slipped in between the third and fourth months to reconcile the lunar calendar with the solar calendar. An advantage of the lunar calendar (at least to moon-minded people) is that you can count on a full moon on the 15th day of each month.

Instead of centuries of 100 years each, the Vietnamese calendar is divided into 60-year periods. Each year in one of these periods is designated by one of five elements and one of 12 animals: Wood, fire, earth, metal, water; and rat, buffalo, tiger, cat, dragon, snake, horse, goat, monkey, chicken, dog, and pig. The year 1966—which is the Vietnamese year 4603—is designated by the combination of wood and horse, but you will commonly hear it referred to as "Year of the Horse," just as 1965 was called the "Year of the Snake."

Annual Festivals

The chief Vietnamese festivals by the lunar calendar are:

- The New Year, *Tet Nguyen Dan*, 1st through 7th day of 1st month;
- The Summer Solstice, *Doan Ngo*, 5th day of the 5th month;
- Wandering Souls, *Trung Nguyen*, 15th day of the 7th month; also celebrated on the 15th day of the 1st and 10th months;
- Mid-Autumn, *Trung Thu*, 15th day of the 8th month;
- *Tran Hung Dao*, 20th day of the 8th month; and
- *Le Loi*, 22nd of the 8th month.

The Tet Nguyen Dan, or New Year, often called "Tet," is the big event of the year. It marks the beginning of spring, and by the solar calendar usually falls toward the end of January or in early February. All work usually stops for the first three days, and most shops are closed.

Vietnamese tradition attaches great significance to the first visitor of the New Year. He is thought to influence the happiness or well-being of the family during the entire year. If a rich man or one with a lot of children or one of high social position is the first to cross the threshold, the family's fortunes will be correspondingly affected. A happy man with a good name like *Phuoc* (happiness) is preferable to a sad man or one named *Cho* (dog). In fact, some families go out of their way to invite a propitious first guest, and to discourage all others from entering before him.

Eating the New Year's cake, *banh chung*, is another means of insuring prosperity. The cake consists of a combination of sticky rice, pork, and soybeans wrapped in green bamboo or rush leaves, and then boiled.

At the time of the New Year, new clothes are in order and old debts are settled.

The festival begins with veneration at the family shrine and public worship with people carrying lighted candles and incense. There are presents for the children, feasts, and gay, noisy public celebrations. Firecrackers are forbidden during wartime, but there is always the sound of gongs and cymbals and the traditional unicorn dance. The unicorn brings luck, especially to those who hang money from their windows for the unicorn to eat!

Religion Can Be Plural

Instead of saying one religion is right and all others wrong, the Vietnamese are more apt to take the position that one is right and another is not wrong either. For instance, a man who makes offerings in a Buddhist temple probably also pays reverence to the ancestral altar in his own home in keeping with the teachings of Confucius. You may even find Christ, Confucius, Mohammed, and Buddha all honored in the same temple.

Consequently, it is not too meaningful to say that a certain percentage of the Vietnamese are Buddhists and another percent something else. The percentages may be made up of individuals who are both Buddhists and something else.

Religion has been a significant factor in the Vietnam way of life throughout history. The present culture and customs of these proud and sensitive people are strongly conditioned by their religious beliefs. For example, feeling that the universe and man's place in it are essentially preordained and unchanging, they place high value on stoicism, patience, courage, and resiliency in the face of adversity.

To get along in Vietnam you must have some understanding of these traditional beliefs. If, for instance, you did not know that the parts of the human body are believed to possess varying degrees of worthiness—starting with the head—you would not see why patting a person on the head might be considered a gross insult. Or why it would be insulting for you to sit with your legs crossed and pointed toward some individual. Either of these actions could cause you to be regarded in a poor light by Vietnamese who follow the traditional ways.

Religion is an important element in the political views most Vietnamese have, and religious leaders in recent years have played an increasingly active role in Vietnamese politics.

Confucianism. Confucianism, a philosophy brought to Vietnam centuries ago by the Chinese, not only has been a major religion for centuries, but also has contributed immensely to the development of the cultural, moral, and political life of the country. It establishes a code of relations between people, the most important being the relation between sovereign and subject, father and son, wife and husband, younger to older people, friend to friend. Teaching that disorders in a group spring from improper conduct on the part of its individual members, achievement of harmony is held to be the first duty of every Confucianist.

When he dies, the Confucianist is revered as an ancestor who is joined forever to nature. His children honor and preserve his memory in solemn ancestor rites. At the family shrine containing the ancestral tablets, the head of each family respectfully reports to his ancestors all important family events and seeks their advice.

Buddhism. Confucianism goes hand in hand in many Vietnamese homes with Buddhism, a religion first taught in India some 26 centuries ago by Prince Gautama, also known as the Gautama Buddha. Buddhism was introduced into Vietnam about the 2nd century B.C. by Chinese and Hindu monks. In Buddhism the individual finds a larger meaning to life by establishing identity with eternity—past, present, future—through cycles of reincarnation. In the hope of eventual *nirvana*, that is, oneness with the universe, he finds consolation in times of bereavement and special joy in times of weddings and births.

The *Greater Vehicle* (*Mahayana*) form has more followers than the *Lesser Vehicle* (*Therevada*) in Vietnam, as also in China, Korea, and Japan. This branch regards the Gautama Buddha as only one of many Buddhas (Enlightened Ones) who are manifestations of the fundamental divine power of the universe. They believe that, theoretically, any person may become a Buddha, though those who attain Buddhahood are rare. Saints who earnestly strive for such perfection are known as *bodhisattvas*. Both Buddhas and bodhisattvas are recognized and venerated in Mahayana temples.

Lesser Vehicle believers follow the teachings of Gautama and regard him as the only Buddha. In the southern delta provinces of Vietnam, particularly in Vinh Binh, Ba Xuyen, and An Giang where there are large groups of ethnic Cambodians, you will often see the saffron-robed monks of the Lesser Vehicle. This branch is also found in Ceylon, Burma, Thailand, Cambodia, and Laos—in other words, in those countries that had a dominant Indian rather than a dominant Chinese historical influence.

Pagodas, originally established as Buddhist monasteries and monastic study centers, now often serve also as social welfare institutions, and may include schools, orphanages, medical dispensaries, public libraries, and youth clubs.

Although the number of devout, practicing Buddhists in South Vietnam is relatively small, the great majority of the people have some sense of identification with Buddhism. In recent years, leading Buddhist priests (*bonzes*) have become increasingly active in political affairs and influential in the rise and fall of South Vietnamese governments.

Christianity. Christianity reached Vietnam in the 16th and 17th centuries, mainly through the efforts of Roman Catholic Spanish and Portuguese missionaries. As a result of persistent missionary efforts—frequently in the face of persecution by emperors who feared Western political and economic control—approximately 10 percent of the population of the Republic of Vietnam are Catholics. This is the highest proportion of Catholics in any Asian country except the Philippines.

American Protestant missions have been in Vietnam since World War I. At first their activities were mainly limited to the mountain tribes of the high plateaus. With the gradual rise of American assistance and influence, there has been an increase in Protestant activity in the lowlands. Baptist, Mennonite, Christian and Missionary Alliance, and Seventh Day Adventist missions now exist in several cities, and some Vietnamese Protestant students are being sent to the United States for advanced help in theological training.

New Religions. In addition to the religions and philosophies brought to Vietnam from other countries, new ones were developed there. Chief among these were the Cao Dai and the Hoa Hao.

Cao Dai is a blend of the three great oriental philosophies—Confucianism, Taoism, and Buddhism—set in an organizational structure based on that of the Roman Catholic Church. The head of the church, the "Superior," fills a position similar to that of the Pope.

At one time Cao Dai claimed a following of 3 million. Now the religion is less widely practiced, but you may still see Cao Dai temples throughout Vietnam. The cathedral near the city of Tay Ninh, about 55 miles northwest of Saigon, is the largest and best known. Built between 1933 and 1941, it is located not far from the revered Nui Ba Den, Mountain of the Black Virgin. The mountain is a holy place of the Buddhist faith, one to which pilgrimages have long been made.

Hoa Hao is an offshoot of Buddhism that came into being in An Giang province in southwest Vietnam in 1919. Its founder was a young man named Huynh Pha So, and he gave the new religion the name of his village of birth. He became famous as a teacher and miracle healer, preaching that temples, rituals, and priests were not necessary to the worship of God. This greatly appealed to the poor people and peasants. Some 20 years after its founding, Hoa Hao had a million and a half or more followers, though Viet Minh Communists murdered the founder in 1947 and no leader of comparable stature appeared to take his place.

Education and Culture

Regardless of the changes the Vietnamese have passed through—from the rule of their own emperors to rule by French governors to the present republican government—one factor that has remained constant is their inherent reverence for learning.

Under the Confucian social system, the scholar stood at the head of the occupational hierarchy. The scholar received the highest economic, social, and political rewards. The nation was governed at all levels of administration by officials who were chosen on the basis of education alone. The aristocracy of learning was the only aristocracy of any continuing importance in old Vietnam. Education, especially in Chinese philosophy and history, was not only prized for its own sake but was the main road to wealth, power, and social standing.

With the coming of the French, the formal educational system changed considerably. Beginning in the 19th century, the French encouraged the Vietnamese to write their own language in the Latin alphabet.

Public Schools. The present school system retains substantially the form of the French school system. In addition, the government is attempting to raise the literacy rate among older people through evening classes.

Primary schools have a 5-year curriculum and the first three grades are compulsory for all children.

Secondary schools have two divisions with a 4-year course in the first, and a 3-year course in the second. The 4-year course is divided into classical and modern sections. In addition to basic subjects, those choosing the classical course take Vietnamese literature and Chinese characters, while pupils in the modern section take history, French, and English.

The 3-year course continues the general pattern of the first, but gives students the option of continuing their language studies or of substituting programs of natural science or of mathematics and philosophy.

The goal of secondary education is to pass the stiff baccalaureate examinations required for admission to the 5-year university program or to the advanced technical schools.

Private Schools, Universities. In addition to public schools at the primary and secondary levels, there are both religious and secular private schools. These schools follow the public-school curriculum and are regulated and subsidized by the Department of Education.

In addition, there are a number of normal schools which train schoolteachers, an industrial technical school, other specialized governmental technical schools, and a school of applied arts, where the traditional fine arts of Vietnam are taught. These include goldsmithing, lacquer work, cabinetwork, and pottery making.

The National University of Vietnam in Saigon is the most important institution of higher education. There also are universities at Dalat and Hué, and several technical schools of university rank, including the National Institute of Administration in Saigon.

Higher education in foreign countries is greatly sought after by advanced students. The Vietnamese Government grants passports for study abroad to students wanting to study courses not offered in Vietnam, and at least 1,000 to 1,500 Vietnamese students will be abroad in any year.

Youth Movements such as Boy Scouts, sports clubs, and sectarian organizations of the Christian and Buddhist youth have had a strong revival. A Cabinet-level agency under the Government is responsible for encouraging and supporting youth activities.

Since 1963 high school and university students have become increasingly interested and active in political and social matters. Their community services have included massive participation in relief operations after the disastrous floods of 1964 as well as many smaller assistance projects. Efforts are now underway to get Vietnamese youth even more involved in the vital task of preserving national independence.

A Rich Culture

The admiration and honor accorded scholars by the Vietnamese extends to writers, especially poets, and the literature of the nation is rich and sensitive.

The painting, sculpture, and other arts of Vietnam are vigorous and imaginative, with lively motifs of dragons, tigers, elephants, unicorns, and horses. The fabled phoenix and other birds, the tortoise, bamboo, and exotic flowers also figure in the designs. Artists create most intricate designs, though the tools and materials they use are often very simple.

The country is known for its woodcarving, mother-of-pearl inlay, lacquer and metal work. You can see the artistry of skilled metalsmiths in the beautiful bronze decorations in pagodas, temples, palaces, and public buildings, and in statues, perfume and incense burners, candlesticks and so on. Tin, pewter, and copper are also used to create art objects of long-enduring beauty and usefulness.

Embroidery and mat weaving are crafts widely practiced. A grateful people even created a temple at Hai Thien in honor of Pham Don Le, the Mandarin who established mat weaving in Vietnam. Traditional mat decorations include the symbol for longevity, and often the design includes bats or butterflies in the corners of the rug to signify happiness.

Theater and Music

Should you get a chance to go to the theater you may enjoy the *cai luong*, or modern form, more than the *hat boi*, or classical style. The classical theater uses colorful costuming and scenery, and the plays are very tragic and dramatic. The modern theater, which came into being around 1920 cuts to a minimum scenery, costumes, and stage effects, and the stories are less heroic and more realistic.

The music of Vietnam will be most strange to your ears until you get used to it. A scale of five notes and two semi-notes is used and the classical instruments are various stringed instruments, drums, and gongs. In the classical theater the acting is stressed with laments from the strings and vigorous noise from drums and gongs.

The Secretary of Defense

Summary of Some Cultural Differences

1. Standing in line - In Vietnam standing in line is not a common practice. Instead, people move in front of others who are waiting in line.

2. Litter - The concept of littering and concern for the environment is generally not regarded as important.

3. Stores - Vietnamese are used to bartering for goods; stores with fixed prices are unusual.

4. Crossing Streets - Jaywalking is common and general pedestrian safety habits are poor. Vietnamese students should be quickly acquainted with U. S. street crossing rules for their own safety.

5. Touching - It is considered vulgar for men to hold hands with women in public. However, it is not unusual to see men holding hands with men, and boys holding hands with boys.

6. Time - It is not uncommon or impolite for Vietnamese to be early, late or not show up at all for an appointment.

7. Eating - It is not impolite to:

    1. Slurp soup
    2. Pick up a bowl and eat
    3. Reach across the table
    4. Eat with the hands
    5. Talk to people in a restaurant who are several tables away

8. Eye Contact - Vietnamese consider it impolite to look or stare into a superior's eye while speaking.

9. When "Yeah" is not "Yes" - Often times Vietnamese will say "ya" or "yeah" while someone is speaking directly to them. "Ya" is used as we would use "un-huh," a meaningless device to punctuate the silence. It should not be regarded as a sign of comprehension or be mistaken for "yes."

Note: These nine items are not meant to be regarded as complete or definitive, however, it is hoped that they will help minimize some of the confusion resulting from racial and cultural differences.

VIETNAMESE LANGUAGE GUIDE

Some 27,000,000 people speak Vietnamese as their first language. The great majority of them live in Viet-Nam. Others are in Cambodia, Laos, Thailand, France, and New Caledonia.

Vietnamese was first written in Chinese characters, then in the late thirteenth century, in a modified form called *chú nôm*. In the early 1600's, Portuguese and Italian Jesuit missionaries devised a system of writing Vietnamese with the Latin alphabet. Chinese characters and *chú nôm* continued in use through the early part of this century but were officially replaced in 1920 by Latin script. This is called *quốc ngữ* and consists of 12 vowel and 27 consonant forms.

The simple vowels are: a, e, i, o, u, and y. Modifications of these vowels add six more to the alphabet. The modifications are indicated by diacritical marks, like this: a, â, ê, ô, ơ, ư. These diacritical marks are part of the letter and have nothing to do with word accent or tone quality.

The vowels are pronounced:

a—"ah" (long) as in pod
ă—"ah" (short) as in pot
â—"uh" as in but
e—"aa" as in pat
ê—"eh" as in pet
i/y—"ee" as in Pete
o—"aw" as in law
ô—"owe" as in low
ơ—"uh" as in bud
u—"oo" as in coo
ư—"u" as in "ugh"

Of the consonants, only the "d" has two forms. "D" with a line or bar drawn through it (Đ or đ) is pronounced like the English "d." The one without a line or bar is pronounced like our "z" in the north, and like a "y" in central and southern Viet-Nam. The president's name, properly written, has both "d's"—Ngô đình Diệm. The first is pronounced like our "d"; the second like a "z" or a "y" depending on which part of the country the speaker comes from.

Speaking Vietnamese

There is considerable difference between the way Vietnamese is spoken in various parts of the country. If you learn the southern accent, you may be able to understand people from the north but not necessarily those from central Viet-Nam. Vietnamese in the central provinces of Thanh Hoa and Nghe An have an accent that even their fellow countrymen from other districts find difficult to understand. Hue, too, has its own geographically limited but highly specialized accent.

The sounds of many Vietnamese letters and letter combinations are familiar to English speaking people but a few others are quite difficult to learn, especially the initial "ng" and the vowel "u." To learn to make the "ng" sound, repeat our word "sing" several times, gradually dropping first the "s" and then the "si." To learn to pronounce the Vietnamese "u," say "you" and then broaden the lips as though about to smile, but without moving the position of the tongue.

An advantage of Vietnamese is that once you have learned the sound indicated by a given combination of letters, you know it wherever it appears.

Words beginning with "t" and "th" are pronounced alike except that there is an aspirated (*or* h) sound after the "t" in the "th." The same is true of words spelled with an initial "c" or "k" as compared with the aspirated "kh." It is important to understand how greatly it changes the meaning of a word. *Tam* means three: *tham*, greedy. *Cam* is orange: *kham*, to suffer.

An "s" and "x" are both pronounced like the "s" in "soap" in northern dialect. But with a southern accent the "s" becomes "sh" as in "shot."

"Nh" is pronounced like the "ny" in "banyan."

Tones Change Meaning

Vietnamese is a monosyllabic language. Each syllable expresses a distinct idea and therefore is a word in itself. Often two or more syllables are joined to form new words, as in place names like Sai-gon and Ha-noi.

Vietnamese is also tonal. In other words, the tone or level of your voice changes the meaning of a word. The word *ma*, for instance, has many different meanings depending on how you say it, and symbols are used to show the differences.

Word	*Symbol*	*Tone*	*Meaning*
ma	none	level or middle	ghost; to rub
má	´	high	mother; cheek
mà	`	low	but; that; which
mả	ˀ	waving or rising	clever; tomb
mã	~	interrupted	house; appearance
mạ	.	heavy	rice seedling

The northern dialect has these six tones. The southern combines the waving and interrupted tones by pronouncing them in the same way and thus has only five tones. With one exception, tone symbols are placed above the principal vowel of the syllable. The heavy symbol (.) is placed under the principal vowel.

Here's how to use the different tones when talking:

Level tone is a monotone in the middle of the normal speaking range.

The high or high-rising tone starts above level tone and rises sharply.

The low-falling tone starts off in fairly low voice and falls rather slowly to the bottom of the normal range.

The waving or mid-rising tone starts at about level tone, dips very slightly, and then rises slowly.

The interrupted, or high-broken tone starts a bit above normal range, dips a little and then rises abruptly. During the rise the throat is constricted to cause a light, brief interruption of sound.

The heavy or low-dipped tone starts below the middle of the normal speaking range and very abruptly falls. At this point an additional sound is produced by forcing air through the almost closed vocal cords.

Learn by Listening

You can't learn a foreign language, especially a tonal one like Vietnamese, from books alone. You learn it by listening to the way people around you talk and by speaking it yourself. Get a Vietnamese friend or someone else who knows the language well to give you lessons. Getting a good working command of Vietnamese is not easy, but the effort will reward you with a sense of accomplishment and a new feeling of confidence. Too, your ability to speak their language will win the respect of the Vietnamese people with whom you are associated.

USEFUL PHRASES

The word "you" varies in Vietnamese depending on the speaker and the person spoken to. The form used throughout this language guide is *ong*, but it means "you" only when addressing a man. Depending on the person you are addressing, you should replace *ong* with one of the following forms:

married woman	bà
unmarried girl	cô
child (either boy or girl); girl friend; wife	em
close male friend; male servant	anh
female servant	chi

Greetings and Courtesy Phrases

Hello; Goodbye; Good morning; Good afternoon; Goodnight.	Chào ông.
How are you?	Ông mạnh giỏi chớ?
I'm fine.	Tôi mạnh như thường.
I'm glad to meet you.	Tôi hân hạnh được gặp ông.
Please come in and sit down.	Mời ông vào ngồi chơi.
Thank you.	Cám ơn ông.
Don't mention it; It's nothing at all.	Không có gì.
Please speak a little more slowly.	Xin lỗi ông, tôi không hiểu.
Please say it again.	Xin ông nói lại.
Do you speak English?	Ông nói tiếng Anh được không?
No I don't.	Tôi nói không được.
Can you understand me?	Ông hiểu tôi được không?
Yes, I can.	Hiểu được.

Questions and Answers

Most of the following phrases represent highly idiomatic southern Vietnamese. You can compile your own list of nouns by asking the first question and getting the names of things you will most often need to know.

What is this?	Cái này là cái gì?
It's a mango.	Cái này là trái xoài.
Which one?	Cái nào?
Either one.	Cái nào cũng được.
Who's there?	Ai đó?
It's me.	Tôi đây.
It's only me.	Chỉ có một mình tôi.
What does it mean?	Nghĩa là gì?
It has no meaning at all.	Không có nghĩa gì hết.
What kind of person is he?	Ông ấy là người thế nào?
He's a good man.	Ông ấy là người tốt.
How do you work it? How do you do it?	Làm thế nào?
Any way.	Thế nào cũng được.
This way.	Thế này.
What else?	Còn gì nữa?
All finished; nothing else.	Hết rồi.
Who else?	Còn ai nữa?
You too.	Cũng có ông nữa.
What for?	Để làm gì?
Isn't that so?	Có phải không ông?
That's right.	Phải.
So I've heard.	Tôi có nghe nói như vậy.
Maybe.	Có lẽ.
I think so.	Tôi nghĩ như vậy.
I guess so.	Tôi đoán như thế.
What's the matter?	Chuyện gì vậy?
Nothing at all.	Không có chuyện gì hết.
I changed my mind.	Tôi đã đổi ý rồi.
I want to ask you a favor.	Tôi muốn phiền ông.
Dinner's ready.	Cơm dọn rồi.
You called the wrong number.	Ông gọi lầm số.
What's new?	Có gì lạ không?
Nothing's new?	Không có gì lạ.
Who told you?	Ai nói với ông?
You yourself did.	Chính ông nói.

Miscellaneous Phrases

Let's go.	Đi thì đi.
Go away!	Đi đi.
Hurry up!	Mâu lên.
I'm just looking.	Tôi xem chơi.
That's fine;	
That's enough;	
I'll take it;	
Agreed.	Được rồi.

Quantity and Degree

How much is it?	Bao nhiêu tiền?
Not much.	Không bao nhiêu.
Only five *dong*.	Năm đồng thôi.
Five *dong* is too expensive.	Năm đồng mắt lắm ông ạ.
I'll give you three *dong* for it.	Tôi trả ba đồng thôi.
They sell all kinds of fruit here.	Ở đây có bán đủ thứ trái cây.
I don't like to eat fruit at all.	Tôi đâu có thích ăn trái cây cà.

Time

What time is it?	Mấy giờ rồi ông?
It's four o'clock.	Bốn giờ rồi.
When did that happen?	Việc ấy xảy ra hồi nào?
Half a month ago.	Cách đây nửa tháng.
August of last year.	Trong tháng tám năm rồi.
When are you going?	Chừng nào ông đi?
In a while.	Một lát nữa.
In a short while.	Không bao lâu nữa.
Soon.	Ít ngày nữa.
Right now.	Bây giờ đây.
Which time?	Lần nào?
Last time.	Lần chót.
The first time.	Lần đầu tiên.
Next time.	Lần tới.
Do you go there often?	Ông đi đến đó thường không?
From time to time.	Thỉnh thoảng thôi.
Every afternoon.	Mỗi buổi chiều.
Whenever I can.	Lúc nào có dịp.
How long ago?	Được bao lâu rồi?
A long time ago.	Đã lâu rồi.
A while ago.	Hồi nãy.
Too long a time.	Lâu quá.
The other day.	Hôm nọ.

Location

Where do you live?	Ông ở đâu?
I live in Da Nang.	Tôi ở Đà Nẵng.
Where did you just come from?	Ông ở đâu tới?
I came from Saigon.	Tôi ở Saigon ra.
Where do you come from?	Ông là người ở đâu?
I come from America.	Tôi là người Mỹ.
Where are you going?	Ông đi đâu?
I'm going to the movies.	Tôi đi coi hát bóng.
I'm going home.	Tôi về nhà.
Where have you been?	Ông đi đâu về?
I'm on my way back from the market.	Tôi đi chợ về.
Where is it?	Ở đâu?
Upstairs.	Ở trên lầu.
Downstairs.	Ở dưới nhà.
Inside the house.	Ở trong nhà.
Outside.	Ở ngoài.
Over this way.	Ở đằng này.
Over that way.	Ở đằng đó.
Way over there.	Ở đằng kia kìa.

Military

general	đại tướng
lieutenant general	trung tướng
brigadier general or major general	thiếu tướng
colonel	đại tá
lieutenant colonel	trung tá
major	thiếu tá
captain	đại úy
1st lieutenant	trung úy
2nd lieutenant	thiếu úy
soldier	người lính
sailor	thủy thủ
airman	lính không quân

Days of the Week

Monday	Thứ hai
Tuesday	Thứ ba
Wednesday	Thứ tư
Thursday	Thứ năm
Friday	Thứ sáu
Saturday	Thứ bảy
Sunday	Chủ nhật
today	hôm nay
tomorrow	ngày mai
yesterday	hôm qua

Numbers

1	một
2	hai
3	ba
4	bốn
5	năm
6	sáu
7	bảy
8	tám
9	chín
10	mười
20	hai mươi
25	hai mươi lăm
100	một trăm

THE SECRETARY OF DEFENSE

Washington

5 April 1966

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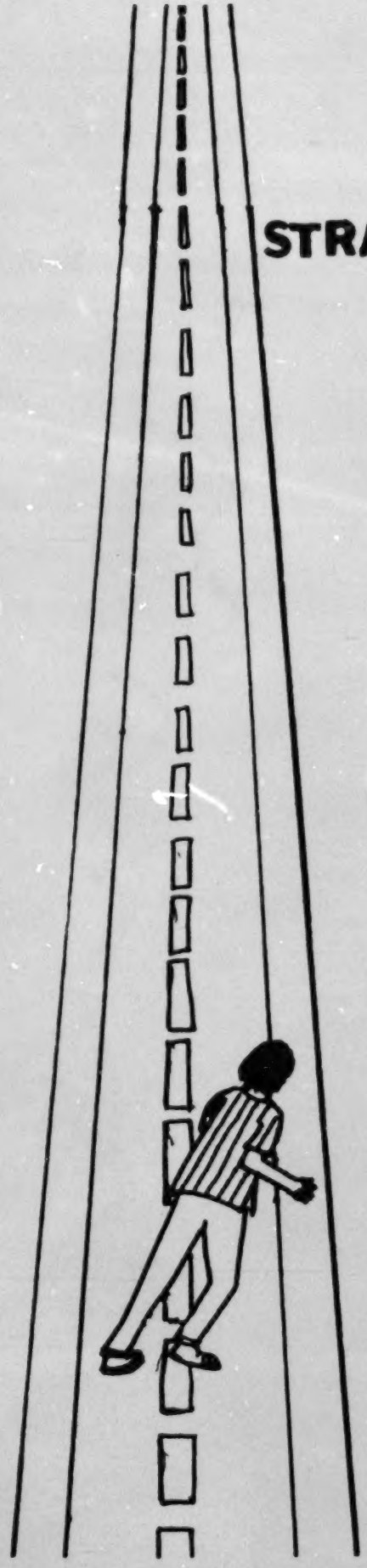
ASIAN IMMIGRANT IMPRESSIONS

(Mercer Trilingual Magazine 1975)



STRANGER IN A STRANGE LAND

RIC SORIA
PHILIPPINES
GRADE 9

I KNOW I AM A STRANGER IN THIS FAR AWAY LAND. I CAME FROM ASIA. I CAME FROM THE PHILIPPINES.

WHEN I FIRST CAME HERE, I DID NOT KNOW HOW TO SPEAK ENGLISH. I HAD NO FRIENDS. WHENEVER I LOOKED AROUND THERE WERE MANY STRANGE THINGS AND PEOPLE. EVERYTIME I WENT OUT, I FELT COLD. I FELT THAT I DID NOT WANT TO GO OUT ANYMORE. I FELT LIKE I WANTED TO GO BACK TO THE PHILIPPINES BECAUSE THE CLIMATE IS WARMER.

WHEN I FIRST WENT TO SCHOOL, I WAS SCARED. I FELT LIKE I WAS THE ONLY ONE WHO DID NOT KNOW HOW TO SPEAK ENGLISH. I FELT LIKE I WANTED TO GO BACK TO THE PHILIPPINES, BECAUSE I HAVE MANY FRIENDS THERE. HOWEVER, AFTER SEVERAL DAYS I MET SOME FILIPINOS ONE AFTER THE OTHER UNTIL I MET THEM ALL. I MET SOME OF THE TEACHERS AND I BEGAN TO STUDY AT EASE. I HAVE LEARNT HOW TO SPEAK ENGLISH IN THIS FAR AWAY LAND.

I LIKE MANY THINGS IN THE PHILIPPINES, AND I DO NOT LIKE MANY THINGS HERE. I DO NOT LIKE THE COLD WINTER HERE, NOR DO I LIKE THE HOT SUMMER IN THE PHILIPPINES.

I MET THE FIRST GIRL WHOM I LIKE AND WANTED TO GO OUT WITH HER. I LIKE HER BECAUSE SHE IS PRETTY AND NICE. SHE IS DIFFERENT FROM OTHER GIRLS. I MET HER IN THIS STRANGE FAR AWAY LAND LAST DECEMBER.

I DIDN'T SEE HER FOR A FEW MONTHS. SUDDENLY SHE CAME BACK AND TOLD ME THAT SHE HAD TRANSFERED TO ANTOHER SCHOOL. FROM THAT TIME ON I NEVER SAW HER AGAIN AND I LEARNED TO FORGET HER.

Mercer **Trilingual Magazine** '75
Seattle Public Schools

MY FUTURE LIFE

JOANNE CHAN, HONG KONG
GRADE 8

BEFORE I NEVER THOUGHT ABOUT MY FUTURE BECAUSE IT WAS HARD FOR ME TO IMAGINE WHAT I WOULD LIKE TO BE IN THE FUTURE. I WON'T LIKE TO BE A LAWYER, A DOCTOR, OR A NURSE IT TAKES TOO LONG TO GET THE DEGREE.

NOW I STILL HAVE FOUR YEARS TO GET THROUGH MY HIGH SCHOOL; AFTER THIS I WILL GO TO COLLEGE AND STUDY FOR THREE OR FOUR MORE YEARS. THEN, I'LL BE EIGHT YEARS OLDER THAN I AM NOW. I HAD BETTER GET MARRIED AS SOON AS I GET OUT FROM COLLEGE. DURING THAT TIME, I WOULD LIKE TO BE EITHER A CLERK OR A SECRETARY WHO WORKS IN THE BANK OR POST OFFICE. OF COURSE I WILL BE HOUSEWIFE WITH CHILDREN OF MY OWN, BUT THEY MUST LEARN HOW TO EAT CANNED FOOD EVERYDAY AND STILL LIKE THEM.

MY HUSBAND WILL BE THE ONE WHO DOES THE MOST WORK IN THE FAMILY. HE'LL BRING THE CHILDREN TO SCHOOL AND PICK THEM UP AFTER SCHOOL EVERY DAY. IN THE EVENING, HE SHOULD HELP ME COOK DINNER, BUT I WILL OPEN THE CANNED FOODS. AFTER DINNER, HE SHOULD WASH DISHES WHILE I PLAY WITH THE CHILDREN. HE'LL GO SHOPPING WITH ME BY BICYCLE AT LEAST TWICE A WEEK. WE WOULD LIKE TO BUY A HOUSE WITH EVERYTHING IN IT. THERE WILL BE A SWIMMING POOL IN THE FRONT YARD, A FOOTBALL FIELD IN THE BACK YARD. INSIDE THE BASEMENT, IT WILL HAVE A LARGE PLAYGROUND FOR PLAYING SOCCER, BASKETBALL, VOLLEYBALL, AND TENNIS. I WILL PLANT SOME COTTON IN THE KITCHEN AND GROW A COCONUT TREE IN MY BEDROOM. THAT WILL BE A WONDERFULY TRY, I THINK. A LIBRARY WILL BE INSIDE THE BATHROOM. IF NECESSARY, A CIRCUS SHOULD BE IN OUR LIVING ROOM. I WILL SPEND ALL TIME ON MY FAMILY IF THIS WISH WILL COME TRUE.

I BELIEVE IT HAS JUST 0.1% CHANCE TO MAKE MY FUTURE COME TRUE. HOW BEAUTIFUL!

Mercer Trilingual Magazine '75
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MY FAMILY

OI LAN LUIS, HONG KONG
GRADE 8

TO BE RICH OR TO BE POOR SEEMS TO BE A HARD CHOICE. MOST PEOPLE WOULD PREFER RICH. ALTHOUGH THERE ARE A LOT OF HARDSHIP BEING LIVING IN A POOR FAMILY, BUT IT CONTAINS A LOT OF THINGS RICH PEOPLE CANNOT BUY - LOVE AND HAPPINESS. I HAVE EXPERIENCED ALL ABOUT THESE HARDSHIPS OF POOR PEOPLE. I WAS RAISED IN A POOR FAMILY.

WHEN I WAS SIX YEARS OLD, MY FATHER HAS MOVED TO VANCOUVER, CANADA. IT DOESN'T MEAN THAT WE WERE GOING TO BE RICH JUST BECAUSE HE WNE TO VANCOUVER. HE COULD NOT REMIT MONEY TO ANOTHER COUNTRY.

SO, MY TWO OLDER BROTHERS HAD TO STOP SCHOOLING AT FIFTH GRADE AND STARTED TO SUPPORT OUR FAMILY. MY SISTER, MY YOUNGER BROTHER, AND I WOULD CONTINUE TO STUDY. BUT IT SEEMS LIKE MONEY ALWAYS PLAY GAMES WITH US, POOR PEOPLE. FOR EXAMPLE, WHEN I WAS ELEVEN, I DISCOVERED I HAD TUBERCULOSIS, MY MOTHER TOOK ME TO SEE THE DOCTOR, HE TOLD US THAT I WAS LUCKY THAT I HAD THE DISEASE NOW INSTEAD OF TWO YEARS AGO BECAUSE THE DISEASE WAS INCURABLE AT THAT TIME. I WAS NOT EXACTLY THRILLED, BECAUSE EVEN THOUGH IT WAS CURABLE, IT WOULD COST AT LEAST A FEW THOUSAND DOLLARS. HOW ARE WE GOING TO GET A FEW THOUSAND DOLLARS? BUT MY MOTHER LOVES ME VERY MUCH, SHE WORKED VERY HARD TO EARN MONEY TO CURE ME. LATER, I WAS BETTER BUT I STILL HAD TO GO TO THE DOCTOR EVERY DAY TO GET SHOTS. MAY BE THAT IS WHY I AM NOT AFRAID OF GETTING SHOTS NOW.

MY MOTHER WORKED VERY HARD FOR THE MONEY SHE EARNED, AND ON PAY DAY, WE COULD ALL FEEL THE VALUE OF THE MONEY SHE EARNED. PAY DAY IS A HAPPY DAY FOR POOR PEOPLE BECAUSE MONEY IS WHAT THEY REALLY NEED.

THANK GOD, MY DISEASE WAS CURED, MY FATHER COULD SEND US MONEY AFTER I WAS CURED. MY MOTHER ALSO FOUND A VERY GOOD JOB. SHE BOUGHT US A TELEVISION SET AND MY AUNT GAVE US A REGRIGERATOR. HOW WONDERFUL IT WAS, WE DON'T HAVE TO GO TO FRIENDS TO WATCH TELEVISION. EVERY SUNDAY, MOTHER TAKES US OUT TO HAVE THE CHINESE PASTRIES. BEFORE, WE CANNOT AFFORD TO GO OUT TO EAT EVEN THOUGH IT IS NOT EXPENSIVE.

WE ALL LOVE EACH OTHER DEARLY IN THE FAMILY EVEN THOUGH WE NEVER SAY IT OUT LOUD. EVERY NIGHT WE EAT DINNER TOGETHER, WATCH TELEVISION TOGETHER. ALL THIS GIVE US INDESCRIBEABLE JOY.

MY FATHER LIVED IN VANCOUVER FOR 5 YEARS AND HE MOVED TO SEATTLE. TWO YEARS AGO, WE ALL CAME HERE SINCE MY FATHER HAD ENOUGH MONEY TO SUPPORT US. SEATTLE IS A NEW PLACE TO ME, AND I CAN FEEL THE COLDNESS AROUND. PEOPLE ARE NOT WILLING TO HELP EACH OTHER. YOU MAY SAY I AM BEING CRITICAL, BUT I DON'T UNDERSTAND WHY CAN'T RICH PEOPLE DONATE MONEY TO POOR PEOPLE. EVERYBODY SHOULD HAVE LOVE INSIDE THEIR HEART. BUT IS HAS PROVED TO ME THAT ONLY POOR PEOPLE CAN LOVE.

Mercer Trilingual Magazine '75
Seattle Public Schools

THE WORLD I CREATE

SALLY TAM, HONG KONG
GRADE 9

AMBITION, HATRED, AND SELFISHNESS ARE OFTEN THE CAUSES OF WAR IN THE WORLD TODAY. ALMOST EVERYWHERE YOU GO, YOU CAN WITNESS BIG WARS OR SMALL WARS AMONG GROUPS AND COMMUNITIES. IF I HAVE THE POWER TO CHANGE THE WORLD, I WOULD CHANGE IT INTO PARADISE.

"PEACE ON EARTH" IS WHAT I WILL COMMAND. THERE IS GOING TO BE NO MORE WARS. MAN WOULD NOT HATE EACH OTHER. THEY WOULD VALUE ONE ANOTHER'S OPINION, UNDERSTAND OTHER'S FEELINGS AND RESPECT INDIVIDUAL PERSONALITY.

AS TAUGHT IN THE ISLAM RELIGION, ONE MUST HELP THE NEEDY, I WOULD MAKE THE WORLD SHARE IT'S HAPPINESS AND SORROW. EVERYBODY IS EQUAL. EVERYBODY WOULD HAVE THE SAME AMOUNT OF WEALTH AND LUXURY.

THERE SHOULD BE NO KILLING, ROBBERY AND OTHER CRIMES. NO CRIMES WOULD BE COMMITTED IN THIS PARADISE, IF EVERYBODY IS SATISFIED WITH WHAT THEY HAVE. AND MUTUAL RESPECT WILL BE TREASURED IN FRIENDSHIP. THE WORD "HATRED" WILL NATURALLY BE FORGOTTEN IN THE PEOPLE'S DAILY VOCABULARY.

YET, WHEN WILL THE WORLD OF PARADISE BECOME TRUE!

Mercer Trilingual Magazine '75
Seattle Public Schools

SUGGESTIONS FOR INTERACTING WITH
NON-ENGLISH DOMINANT STUDENTS

BILINGUAL EDUCATION INFORMATION

THEORY

The theory upon which bilingual bicultural education is based is very simple. It holds that the best medium of instruction is the language the child brings from home with him. He cannot be expected to comprehend basic concepts being taught if he does not understand the language. The primary means of instruction, is, therefore, the home language until the child's command of English is sufficient for conceptual growth. Furthermore, a child's self-image and sense of personal worth can be greatly enhanced by systematic reinforcement of his cultural heritage. This will usually be reflected in school achievement and is a desirable component of any good program. This is the bicultural part of the process. Another cornerstone of bilingual theory which we have tried to emphasize here in Washington, is that bilingual bicultural education is for everybody--not just for nonspeakers of English. All students--indeed all of us--need to understand and respect the cultures and languages of others--especially those languages and cultures that are commonly found in our own country or region.

The pedagogical soundness of a bilingual approach in educating the child who is not a speaker of the national language is based on a growing body of research evidence, although up to now research has been somewhat slow in this area. Fairly conclusive studies have been done in Canada, in Mexico, in Florida, in Texas and in California. The greatest benefits seem to be in the improvement of the image that children have of themselves, resulting from the reinforcement of their cultural identity.

DEFINITIONS

It may be helpful to define a few of the terms commonly being used in relation to bilingual bicultural education:

Bilingualism

Knowledge and use of two languages. Can be classified according to skill along an infinite scale. The whole concept of how bilingual a person is becomes very relative, thus contributing to the problem of designing programs.

Bilingual Education

Instruction in two languages, or the use of two languages as mediums of instruction for any part of the school curriculum. The broad use of the term generally includes study of the history and culture associated with a student's mother tongue--if other than English. (Bicultural)

Various configurations are possible and the ideal sequence would probably start with the child's home language, add English in increasing amounts, until the child can handle the regular curriculum, but continue the language and culture of the home clear through high school. This is referred to as Language Maintenance and is preferred by most ethnic minority groups because it helps to preserve their cultural heritage, and supports mastery of both languages.

Another common configuration is the Transitional which utilizes the home language only long enough to get the child into the use of English, then drops the home language completely. This arrangement is not considered "bilingual" but is frequently designated as such.

ESL - or English as a second language

Identifies the approach or method which is used to present English if it is a second language rather than the mother tongue. The approach is similar to that which is used in presenting any foreign language. ESL is an important component of most bilingual programs, but cannot be designated as such (bilingual) unless the home language is utilized as a medium of instruction. In other words, merely offering classes in English to nonspeakers is not by itself a bilingual program. In an ESL approach the sequence of activities is very important, i.e., hearing before speaking, speaking before reading and writing. Also, the sound systems of both languages must be analyzed in terms of interference, and drills designed and presented with this in mind. But, ESL is essentially a technique and is not of itself a bilingual program, although it is frequently referred to as such, and in some cases it may be the best solution to a specific bilingual problem.

THE LEGAL SITUATION

The most significant court decision regarding bilingual education is that of Lau v. Nichols, decided by the United States Supreme Court on January 24, 1974. (Docket No. 72-6520). This case involved a large number (1700) of non-English speaking Chinese students in the San Francisco public schools. Both the United States District Court and the United States Court of Appeals for the Ninth Circuit had held that the school district was not required to give these students special "compensatory bilingual education." However, the United States Supreme Court reversed the lower courts and held that some action to compensate for the students' language problem must be made.

The court held that failure to provide special compensatory education to the petitioners in this case violated the district's agreement with HEW based on the Civil Rights Act of 1964 prohibiting discrimination in "any program or activity receiving federal financial assistance." The Department of HEW is authorized under this Act to issue rules, regulations and orders to ensure that recipients of federal aid under its jurisdiction conduct any federally financed projects consistently with this authorization.

Suggestions for All Grade Levels

-One should start with oral language training and vocabulary building. For example:

"This is a book."
"This is a pen."
etc.

Once the oral language base is established, then the student can move into simple reading. One of the most common errors is to rush the non-English dominant student into reading without establishing the oral language foundation.

-One should provide exercises that require skills not related to language. For example, the use of puzzles, hands on learning materials, field trips, art, music and P. E. exercises.

-Although learning English is important, the child's whole day should not be spent solely on building English skills.

-Although the person who is primarily responsible for the child's education is the teacher, a buddy who is assigned to the child will help provide essential survival information. Therefore, buddies should be carefully screened beforehand. They should also understand their duties clearly before they accept the responsibility of another student's welfare.

-One should be aware that the presence of a student from another background is an opportunity for others to learn about the positive nature of differences, and the idea that differences are not automatically deficits.

SUGGESTIONS FOR SECONDARY TEACHERS WITH ESL STUDENTS

(Seattle Public Schools)

-Try not to be overanxious. Think of the situation as a valuable and unique mutual learning experience.

-Remember that these students already know another language and culture. Such knowledge is an asset, not a disability.

-Students from other cultures need time to take in what they see and hear. Most will need from six to twelve months for cultural adjustment and to learn basic English.

-Performance objectives should not be the same as those for native speakers of English.
Try to find a simply worded text on your subject. If the student must use the regular text, give him short, concise assignments which meet his current abilities in the English language. Do not fear that you are "lowering your standards;" you are, rather, meeting the student's needs.

Avoid unnecessary emphasis on things that really are non-essential at this time for these students: memorizing long lists of dates, names, places; demanding perfection of demon spelling words; demanding more than fundamental punctuation; making long assignments of math story problems; expecting understanding and use of esoteric terms in science and health, etc.

Pinpoint the most important words and concepts for him to study.

-In class discussions provide him with opportunity to participate by asking him questions that require easy, short answers. If he doesn't respond, say the answer and have him repeat it after you.

-The Buddy System:
Each week or every other week, assign a different English speaking student to be a helper, sister, brother, partner or buddy to the new student. A buddy can help by:

- -conferring with the teacher about the assignments for the new student
- -explaining the assignments to the student
- -explaining instructions and procedures
- -helping the student start a vocabulary list in subject area
- -showing the student how to use the text: table of contents, chapters, units, index, glossary, boldface type etc.
- -correcting spelling
- -showing prescribed methods for paper headings, date, name
- -being available and willing to answer any questions
- -showing him how to find information in the library or LRC
- -offering friendship and conversation during lunch if the new student is alone.

-From time to time chat with the student informally. Begin by consistently greeting him each day to show your concern for him and to get him in the habit of using some English. He may not speak readily, but he will understand if you use simple English sentences and questions.

-At times, when it is convenient and appropriate, encourage him to teach the class words in his language. Later, he might be willing to share customs from his country, items, photos, and an explanation of holiday celebrations, kinds of foods, etc.

TESOL: Teachers of English to Speakers of Other Languages

SUGGESTIONS FOR REGULAR CLASSROOM TEACHERS WITH ESL STUDENTS
(Seattle Public Schools)

-Try not to be overanxious. Think of the situation as a valuable and unique mutual learning experience.

-A non-native needs time to observe and take in what he sees and hears. Most students will need from six months to one year for cultural adjustment and to learn basic English. Younger students usually make faster gains than older students.

-Arrange for short periods of individual instruction. Instruction may be done by the teacher, other building personnel or a volunteer.

-Inform school staff of his presence so they will be sympathetic to possible problems (secretaries, custodians, nurse, etc.)

-Assign a student to sit beside the new student. Each week a different assigned "buddy" helps him to:

-get materials and show him around
-see him through lunch and recesses
-play language and other games with him

In secondary, the teacher in each class assigns a buddy.

-Enlist the class to help. Each week the class may decide what to teach him. Make a short list of categories to be worked on: classroom objects, animals, colors and shapes, parts of the body, foods, telling time, etc.

-Enlist the class to bring or make pictures of categories or sets. Hang them around the room and label them as the student is learning them.

-Have his buddy use commercial or student-made flash cards with him in practice game sessions.

-He must hear a lot and understand before he can speak or read. Have audio equipment accessible. Let him listen to stories and other tapes often.

-Ask the student to help you in classroom housekeeping - water plants, etc. - so you have time to speak in an informal, relaxed way.

-Performance objectives should not be the same as those for native speakers.

-Try to give him assignments which meet his limited vocabulary. If possible find a simply worded book on the subject. If he uses regular text, pinpoint most important words and concepts. At least allow him more time for assignments.

-In classroom situations provide him with opportunity to participate by asking him easy-answer questions. If he doesn't respond, provide him with the short answer and have him repeat it after you.

-Encourage him to teach the class words in his language from time to time. Later to share customs of his country.

Hawaii meeting challenge of educating immigrants

HONOLULU — (UPI) — Each year thousands of immigrants pour into Hawaii, bringing their foreign languages, customs and bewildered children.

Youngsters without any voice in the decision to move are thrown into a strange land with no friends and a different elucational system to face.

Entering school could be a nightmare. But Hawaii, aware of the problems confronting the foreign-born child, is making a special effort to make school the bridge from the old life to the new.

Thomas Hale, state program specialist for teaching English to speakers of other languages, was hired by the Department of Education in 1968 when officials realized immigration was soaring.

Hale, in seven years, has developed new directions to help the youngsters make the transition. His method focuses on the immgrant student, but brings in parents, teachers and classmates to help make the adjustment a smooth one.

Hale's task is particularly important since officials anticipate about 6,000 new arrivals in Hawaii each year with about half of them of school age.

Last year 50 per cent of the students came from Philippines, 19 per cent from Samoa, 15 per cent from Korea, 5 per cent from Taiwan, 4 per cent from Japan and 7 per cent from various other countries.

Hale's system, which could be useful in other states with increasing immigration, faces two problems and tackles them together.

"The student does not speak English and has social problems adjusting to his new classmates," Hale said. "We can't deal with these problems independentiy. They must be dealt with together."

"The immigrant may be rejected by other students because he is different," Hale said. "If he feels rejected, that he isn't wanted, then he'll have little motivation to learn English."

Hale has found that the best way for an immigrant student to learn English is to interact with English-speaking classmates. So he conducts workshops with public-school teachers throughout the state to help them prepare their classes for newcomers.

Arranging an English-speaking buddy, avoiding placing the student with those who do speak his language, distributing the immigrants throughout the school rather than all in the same class, being overprotective are all part of helping the immigrant adjust.

The Seattle Times A 5
Thursday, March 6, 1975

RELEVANT RESOURCES AND MISCELLANEOUS INFORMATION

NON-ENGLISH-SPEAKING STUDENTS IN OUR SCHOOLS
July - 1975

Children of limited English-speaking ability have been appearing in many of our classrooms with some regularity in recent months, but the arrival of Vietnamese refugee children will intensify an already difficult situation when school opens next fall. The problem of how to help the child who speaks little or no English becomes much more acute if the language spoken is not one commonly found in the community, since this probably means that school as well as community resources will be at a minimum.

As of this writing, there is much uncertainty concerning the exact number of Vietnamese children who might be in Washington classrooms come September, and even more doubt about where they will be located. But, given the fact that our state has assumed a position of leadership in sponsoring and organizing the placement of Vietnamese families, it is reasonable to suppose that we will have to account for a goodly number and that they will be scattered among many of our school districts. At the present moment some 1,000 Vietnamese are accounted for in the state already, and this number is expected to increase sharply within the next few weeks--perhaps by as much as four or five times.

It is expected also, if present indications continue, that some sort of federal help may be forthcoming, although nothing definite has happened yet. A bill is being introduced in the Congress which would empower states to reimburse school districts at something close to the per pupil cost--of the local district or state, whichever is greater--for each Vietnamese child registered in the district. There has also been some discussion of an additional per child amount to take care of the high cost nature of such programs, but we repeat that nothing definite has been decided yet in this arena, and final decisions await Congressional action.

In any case, some preparations need to be made and what follows is an attempt to offer a few emergency suggestions that might help to alleviate the situation--whether the non-English-speaking student is Vietnamese or of some other nationality.

The most pressing need of the immigrant child is to feel more at ease and secure in a totally strange and confusing environment. The easiest way for this to happen is to start immediately upon the job of learning English. The ideal situation would be a trained bilingual teacher who speaks the child's language, and who conducts the classes using techniques of teaching English as a Second Language with appropriate materials. Such an ideal is highly unlikely so we will have to look for substitute ways to do the job.

Whatever the local situation, special materials are necessary--ESL materials--or materials designed for persons who do not already speak English. Regular language arts materials should not be used, since they are not intended for non-speakers of English. Most major publishers now produce ESL materials, and a few of the more common series have been listed below. We are indebted to Betty Matluck of the Seattle School District TESOL office (that is Teachers of English to Speakers of Other Languages) for the listings. Seattle has faced the multi-language problem for many years and the TESOL office has been most gracious and accommodating when asked for help.

In addition to having ESL materials available, some time each day should be set apart for concentrated instruction in English as a Second Language. A teacher aide or a parent volunteer who speaks the child's language would be most helpful, if the teacher does not. If no parent, student aide, or other person can be found who speaks the child's language, it is still necessary for him/her to learn English, and a special class should be arranged for this purpose--perhaps under the guidance of a sympathetic foreign language teacher who very

likely has experienced the trauma of culture shock. There is no rule about how much time should be spent each day in specialized instruction in English, since this will depend on student needs and what kind of help is available within the community or school district. The child should attend as many regular classes as possible with his/her age peers, especially those classes where lack of ability in English will not present a serious problem.

Teachers in school districts where immigrant children are located can help themselves and their students by becoming informed on possible areas of conflict between the two cultures. Many community organizations already exist that can be helpful in identifying such problems and suggesting solutions. Information on the specific differences in the Vietnamese culture, for example, that might be desirable for teachers to know, has been collected in an inexpensive brochure (about $1.50) by the Department of Health Education and Welfare in Washington, D.C. Information on where and how to order this booklet will be available shortly from Keith Crosbie, in the Superintendent of Public Instruction Office. (Olympia, 753-6710) Sympathy and understanding are ultimately the most important ingredients in any relationship with a non-English -speaking student, and may be the best weapon in a teacher's arsenal.

MATERIALS THAT CAN BE USED FOR BASIC INSTRUCTION IN ESL CLASSES

Elementary (K-4)

ENGLISH AROUND THE WORLD SERIES

02223-70	Teacher's Guidebook, Level 1	$ 2.70
02420-70	Teacher's Guidebook, Level 2	2.70
02222-70	Pupil's Skill Book, Level 1	.96
02422-70	Pupil's Skill Book, Level 2	.96
02226-70	Practice Pad & Test Booklet, Level 1	.60
02225-70	Display Cards	9.00
02224-70	Posters	11.25

(Other levels are available - Display Cards and Posters serve for all levels)

Scott, Foresman and Company
(available from: Northwest Textbook Depository)
P. O. Box 3708
Portland, Oregon

CORE ENGLISH: ENGLISH FOR SPEAKERS OF OTHER LANGUAGES

24826-4	Core English One, Complete Kit	$99.96
24827-2	Core English Two, Complete Kit	93.24

(other levels available)

Ginn and Company
2550 Hanover Street
Palo Alto, CA 94304

(Book) Oral Language Games 3.00

San Francisco Unified School District
135 Van Ness
San Francisco, CA 94102

Secondary and Upper Elementary (5-12)

17857	English in Action	1.75

MODERN AMERICAN ENGLISH

17980	Book 1	1.75
18001	Workbook 1	1.00
17981	Book 2	1.75
18002	Workbook 2	1.00
17892	Book 3	1.75
18003	Workbook 3	1.00

(other levels available)

Regents Publishing Company
2 Park Avenue
New York, NY 10016

New Horizons in English - Addison and Wesley

(about age 11 and up)

Miami Linguistic Readers - D.C. Heath

(for younger children)

LADO ENGLISH SERIES

17863	Book 1	$ 1.75
17945	Workbook 1	1.00
17864	Book 2	1.75
17946	Workbook 2	1.00
17865	Book 3	1.75
17947	Workbook 3	1.00
17951	Teacher's Manual, Levels 1-3	2.50

(other levels and supplementary materials are availble)

18010	Practical Conversation in English for Beginning Students	1.50
17412	Practical Conversation in English for Intermediate Students	1.50
17411	Practical Conversation in English for Advanced Students	1.50

Regents Publishing Company
2 Park Avenue
New York, NY 10016

ENGLISH THIS WAY

97100	Book 1	1.08
97101	Book 2	1.08
97102	Book 3	1.08
97103	Book 4	1.08
97104	Book 5	1.08
97105	Book 6	1.08
97106	Teacher's Manual and Key to Books 1-6	1.35
97107	Book 7	1.08
97108	Book 8	1.08
97109	Book 9	1.08
97110	Book 10	1.08
97111	Book 11	1.08
97112	Book 12	1.08
97113	Teacher's Manual and Key to Books 7-12	1.35

Regents Publishing Company
2 Park Avenue
New York, NY 10016

18137	English as a Second Language: From Theory to Practice (New Edition) by Mary Finocchiaro	3.25
18072	The Foreign Language Learner: A Guide for Teachers by Mary Finocchiaro and Michael Bonomo	3.95

READING RESOURCES

(DSHS Region 5 Office)

Sources relating to Adjustment Problems of Vietnamese Refugees living in the United States

Crawford, Ann. The Customs and Culture of Vietnam. Rutland, Vermont: Tuttle Co., 1966

Dareff, Hal. The Story of Vietnam; a Background Book for Young People. Parents' Magazine, 1966.

Dooley, Thomas A. Deliver Us from Evil: The Story of Vietnam's Flight to Freedom. New York: New American Library, 1961.

Human Rights Department. Asian Experience in America. City of Seattle, 1969. Brief Historical sketches.

Le Kwang Kim. "A Woman of Viet-Nam in a Changing World," cited in: Ward, Barbara E. Women in the New Asia. Paris: 1963, pp. 462-70.

Lyman, Stanford M. The Asian in the West. Reno: Western Studies Center, Desert Research Institute, University of Nevada System, Soc. Sci. & Human Publ. #4, 1970. Sociological perspectives on Asians in this country.

Nguyen-Din-Hoa. Verbal and Non-verbal Patterns of Respect Behavior in Vietnamese Society. Ann Arbor: University Microfilms, 1957.

Nguyen-Khac-Kham. Introduction to Vietnamese Culture. Saigon: Dept. of National Education, 1961.

Nguyen-Van-Thuan. An Approach to Better Understanding of Vietnamese Society. Saigon: Michigan State University, 1962.

Pham-Gia-Thinh. "Traditional Vietnamese Customs," Viet-My, v. 8, no. 3 (Sept. 1963) pp. 30-42.

Slusser, Mary. Characteristics of the People: Vietnam. (n.p.) 1957.

Sue, Stanley, and Nathaniel N. Wagner, eds. Asian-Americans: Psychological Perspectives, Ben Lomond, Calif.: Science and Behavior Books, 1973. Contains some excellent articles, though much of the book is couched in psychological jargon.

Schrock, J. L. et al., Ethnic Groups in the Republic of Vietnam. Dept. of the Army pam. no. 550-105, 1966. (Ethnographic Study Series). Comprehensive survey of ethnic segments of Vietnam as to physical, cultural, psychological characteristics of each.

Tran-Vna-Tung. Vietnam. New York: Praeger, 1959. Concerns land, history, family, literature and the arts.

U. S. Army Area Handbook for Vietnam. Washington, D. C.: Foreign Area Studies Division, Special Operations Research Ofc., American Univeristy, 1967.

U. S. Congress. Senate. Committee on the Judiciary. Refugee Problems in South Vietnam and Laos. Hearings, 89th Cong., 1st Sess. Washington, D. C.: U. S. Government Printing Office, 1965.

U. S. Department of Defense. Armed Forces Information and Education. A Pocket Guide to Vietnam, 1966.

U. S. Department of State. Foreign Service Institute. Vietnamese: Basic Course. (2 vols.) Washington, D. C.: U. S. Government Printing Office, 1967.

Related Books & Articles

Burvill, P. W. "Immigration and Mental Disease," Australian & New Zeland Journal of Psychiatry, v. 7 no. 3 (Sept. 1973), pp 155-62. Reviews the literature on immigration and mental illness emphasizing the types of disorders, the effects of time, the nature of the individual, and the area in which he locates, and various methodological considerations.

Chen, Pei-Ngor. "Samoans in California," Social Work, v. 18, no. 2 (Mar. 1973) pp. 41-48, Describes the island culture and traditions of the Samoan People and the community characteristics of Samoan immigrants in California. Constructive methods are suggested to help them overcome their culture-shcok and problems encountered in adjusting to a radically different life-style.

Integrated Education Associates, Chinese Americans: School and Community Problems. Chicago, 1972. Good collection of short articles about Chinese adjustments in western communities.

Kim, Bok-Lim C. "Asian Americans: No Model Minority," Social Work, v. 18, no. 3 (May 1973) pp. 44-53. Excellent introduction to stereotypes, social problems, history.

Sue, Stanley & Harry F. Kitano, "Asian Americans: A Success Story?" Special issue of Journal of Social Issues, 1973.

Bibliographies

Asian American Research Project. Asians in America: A Selected Annotated Bibliography, University of California, Davis, 1971. Excellent bibliography.

Chen, J. H. Vietnam: A Comprehensive Bibliography. Methchen, N. J.: Scarecrow, 1973. Sections on Sociology and Culture; Economic; Political and Military sources.

Heaney, Judith W. Vietnam: A Bibliography, U. S., Agency for International Development, 1968.

Holt Adoption Program. Reading List on Adoptions: Korea & Vietnam. Eugene, Oregon., 1974. (mimeo)

Wang, Arthur. Bibliography of Asian American Literature: An Arbitrary Selection. Tacoma, Washington: Asian American Alliance, 1975.

What to Read on Vietnam: A Selected Annot. Bibliography. 2nd ed. Michigan State University, Vietnam Advisory Group. New York: Institute of Pacific Relations, 1960.

Contains about 300 books, reports, and articles relating to contemporary Vietnam. Includes a list of periodicals published in Vietnam prepared by Nguyen Xuan Dao and Richard K. Gardner.

Prepared by: Anne Hale, Librarian at Cascadia Diagnostic Center

COMMUNITY RESOURCES

Agency	Service
1) Asian American Alliance 1311 South 'M' Street Tacoma, Wn. Contact: Dien Van Nguyen Camp Murray (206) 552-3675	General, social work related
2) Asian Counseling & Referral 627 South Jackson Street Seattle, Wn. Contact: Henry Takahashi (206) 682-5143	Adult, social work related
3) Camp Murray Vietnamese Assistance Center Camp Murray, Wn. Contact: Jim Hall Jeff Kibler (206) 552-3644	Processing Station
4) Employment Opportunities Center 4726 Rainier Avenue Seattle, Wn. Contact: Vova Hashimoto (206) 725-8200	Resumes of Vietnamese and employment opportunities
5) Vietnamese American Assoc. 1608 East Jefferson Seattle, Wn. Contact: Mike Edwards (206) 323-8438 (206) 323-8439	Multi-Service Organization